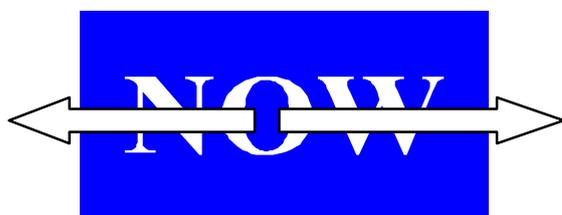


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Next Greville Street Meeting
–Sunday 8th May 2016

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Thanks to this month's contributors although as it is mainly me in on this occasion so I appeal for more input from the readership. I occasionally print a single issue NOWletter when a large document is involved but the preferred content for the regular publication is a single or two-page contribution. The suggestion of shorter pieces is an attempt to persuade you to put pen to paper or finger to keyboard, with a minimum of resistance. I found I'd let slip my good intention to serialise the George Schloss letters and have restored that programme this month and will continue in future issues.

Bion's 'O'

Dear Heinz, On the matter of Bion. I looked up the book you mentioned 'The Beam of Intense Darkness' on Amazon, there is no way I could manage to read it at the moment due to the Bohm/Hiley book. However I downloaded the sample in which the author reveals that Bion is using his 'O' in exactly the way I've been talking about with regard to what is necessary or possible following the headless revelation. That is if the ego, third person, etc., can learn how to step aside and allow the ego-free, as opposed to ego-less, to function then what he calls 'O' is.

I first came across Bion when we started Bohmian dialogue as Bohm was interested in Bion's ideas about intersubjectivity. One of the Harding experiments provides an experiential approach to what I think Bion means by 'O' and a striking demo of intersubjectivity.



A small group stands in a circle, arms linked at shoulder level with heads bowed into the centre. Going strictly on what we experience (putting aside what we know) what do we experience when looking down? We find separation, all the different shoes, colours, shapes, legs, lower body. As attention is drawn upwards to what I am looking out of I find only a clear, aware space in which these appearances of colour, shape, etc., happen. But perhaps more importantly I find these separate

feet, shoes, legs are held in an unseparated space we are sharing, what we are in common. From objectivity to subjectivity to inter-subjectivity. It is also interesting in this context that the circle forms an 'O'.

This is always the case of course, the circle just helps remind me of a very simple fact I tend to overlook most of the time. I wonder how Bion would respond? I will try to find out.

My recent explorations have been to do with what is involved in letting the underlying wholeness flourish. We have mentioned that Heidegger is on to it and, thanks to you, I think I can now add Bion to my list of Western seers. I think I've enough with this note plus the Amazon sample to give Wilfred Bion a spot in the next NOWletter.

Alan

Darkness and Light from Doug LLOYD

I see in the light of the day.

I don't see in the darkness of night.

Yet the darkness is seen.

I go to bed. I wake up. It's dark.

Where's the bedroom?

Nowhere to be seen.

Yet the darkness is seen.

By whom or what?

Back to sleep I go.

I wake up. It's light.

The room is seen by whom or what?

Psalm 139 v 12: Even the darkness is not dark to thee,
 the night is as bright as the day;
 for darkness is as light to thee.

JOHN 1 v 5 : The light shines in the darkness, and the darkness has not overcome it.

Douglas Harding; God's Home. Where all that the Light lights up gives Place to the Light itself.

Doug Lloyd. 2016.

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Quantum Notes from Alan Mann

There's been a lot of talking and reading about quantum mechanics lately. This is a first attempt to pull my thoughts together on what has turned up for me. It started with the Max Tegmark book *Our Mathematical Universe* (NOWletter 183) and followed with David Deutsch's *The Fabric of Reality*. These represent theoretical interpretations and are based on the belief that mathematics, rather than providing the most accurate language which explains the actuality we experience, is itself the fundamental reality. We have also been exposed to Bryan Greene during his recent visit to Sydney. He is another proponent of multi-universe theory but who strikes me as being more open to the dangers of excessive trust in the speculation characteristic of the Tegmark and Deutsch approaches.

In one of his lectures Deutsch shows a slide of the Royal Society motto *Nullius in Verba* which translates as 'take no one's word', and I think that has a particular application in his case. He is an advocate of the multi-universe theory which proposes that we are one of multiple, and possibly an infinite number of universes, all of which are inaccessible to one another. Nevertheless, in explaining the double slit experiment he accounts for the inexplicable aspects of the experiment by claiming they are the result of interference or involvement of these other universes.

One variation on this theme is that when any action is taken, where alternatives are possible, the result is not merely that of the choice made but all possible alternatives occur and in every case a separate universe manifests. The consequence of this interpretation is the proposal that there is an infinity of universes accommodating all the options an individual, (and those that all individuals) ever took. You exist not only as a person in the universe you experience but also in the other universes resulting from your 'rejected' options.

There are far too many variations on this speculative approach to mention and they are founded on the belief that anything that can be described mathematically must exist. It is rather as if anything that can be imagined must be true, e.g., science fiction. To me, the multi-universe theories are the quantum physicists' too hard basket, their own 'God of the gaps'. And the theological comparison is relevant because the various schools of speculation seem to

mirror religious belief systems with their own range of denominations of new believers: The Multiversalists, The World as Illusionists, etc., etc.

David Bohm was uncomfortable with these theories run wild and presented in the book he wrote with Basil Wiley, *The Undivided Universe*, an alternative view in which he acknowledges those aspects of quantum mechanics which we cannot explain as yet to be discovered 'hidden variables'. Whilst he has been running last in the theoretical popularity stakes, research at The University of Toronto has recently resulted in experiments that demonstrate that Bohm might have been right all along. (*New Scientist 27 February 2016*)

Finally, I came across Danah Zohar who, somewhat like Bohm, has a more holistic approach and is able to integrate her deep understanding of Quantum mechanics with life lived at the human level. For example, she draws an analogous comparison of the wave/particle behaviour of the famous quantum experiments with the mind/ body aspect of our lives. (*The Quantum Self and SQ Spiritual Intelligence*).

My linking of theology and quantum exploration is not so far-fetched as it may appear when first encountered. In her book *The Quantum Self* she includes a chapter entitled *The Quantum Vacuum and the God Within* from which I quote this extract;

But if we think of God as something embodied within, (as opposed to the traditional view of a transcendent God) or something which uses the laws of physics, then the relationship between the vacuum and the existing universe suggests a God who might be identified with the basic sense of direction in the unfolding universe even, perhaps, with an evolving consciousness within the universe. The existence of such an 'immanent God' would not preclude that of a transcendent God as well, but, given our knowledge of the universe, the immanent God (or immanent aspect of God) is more accessible to us.

This immanent God would be at every moment involved in a mutually creative dialogue with His world, knowing Himself only as He knows His world. It is the concept of God proposed most strongly in this century by Teilhard de Chardin, and more recently by 'process theology',

and it is a concept in terms of which it makes sense to speak of human beings with our physics of consciousness which mirror the physics of the coherent vacuum — as conceived in the image of God, or as partners in God's creation.

There will be more on quantum matters when we hear what Dave Knowles has to say about his current research into David Deutsch's ideas at one of our meetings later this year.

Contrary views to those expressed above most welcome.

Alan Mann

Sam Harris

Sam Blight alerted me to the Dialogue between Sam Harris and David Chalmers which can be downloaded from:

<https://www.samharris.org/podcast/item/the-light-of-the-mind>

AND



We have mentioned in previous NOWletters that Sam Harris has recognized the value of the experiments and referred to them in his talks. The latest news is his announced intention to interview Richard Lang. An introduction to this planned

event can be seen via this link.

<https://www.youtube.com/watch?v=W1Lspatk3JA>

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Diune from John David Miller (*John Heron Quotation*)

I lifted the following contribution by John David Miller from the No-Face Facebook on 5 April:

I've been seeing a lot about 'non-duality' these days, and I must say I resonate more with the 'via-positiva' than the 'via negativa,' although I have room for both paradigms in the space here. My point is, I prefer John Heron's term 'diune' to the term 'non-dual.' Is anyone familiar with his book 'Participatory Spirituality: A Farewell to Authoritarian Religion'? Here is a quote for anyone interested - I will also post a link to the book...I apologize for the length of this post!

"The traditional monism of absolute spirit denies the full interdependence of the manifest and the spiritual, insisting they are nondual in a way that essentially reduces the manifest to the spiritual, form to emptiness, fullness to the void. A more radical kind of monism affirms the divine as the one ultimate being embracing the irreducible interdependent poles of the manifest and the spiritual, and proposes that they are diune. The traditional view tends to promote the liberation of souls from the manifest; the contemporary radical view calls for the liberation of persons in a just and flourishing society within the manifest. The diune is a developing realization, a situational unfolding; the nondual is an end-state of realization. Conceptually and intentionally, it is more liberating, fruitful and world-transformative to speak of two-in-one than not-two."

John Heron, 'Participatory Spirituality: A farewell to Authoritarian religion.'

To put it another way by Jim Clatfelter

Pure awareness at the hinge
 All appearance at the fringe
 When you see the two as one
 Then your task and charge is done

Jim Clatfelter

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Consequences from Alan Mann

Dave Knowles recently asked me what I thought were the main consequences of the Harding experiments. What was my personal response? My reply was probably more than he'd bargained for as I gave him the list of approximately 20 ways in which they have affected me and how I have found they work out for me in everyday life. He also mentioned the latest project on which his philosophical group is working, "The Natural State of the Chitta". He showed me his handout for this exercise from which I extracted the following:

Of a certainty the man who can see all creatures in himself, himself in all creatures, knows no sorrow. (*Verse 6 Tsha Upanishad*)

Extract from: *The Journey from Individual to Universal* (Sri Sântānanda Sarasvati, 1974.1.1)

The creation starts from the universal and keeps on manifesting various forms through stages and finally the individual things or beings. Just as the sun creates light and in turn we have images from the play of light and reflections, the individual is also a reflection of the universe.

Anything which is clear and brilliant like water, oil, mirror etcetera reflects its surroundings; the individual also reflects the universal because, being its cause, the universe is enshrined within it. Those who are clean and brilliant are fortunate to reflect the universal through their individual being; others seem to have forgotten. The forgetfulness is caused by petty ideas of being a six footer, having two hands, a good face and so on. In order to collect an ego in respect of these collections, the individual creates a circle and calls himself individual. The universal within having been forgotten, memory keeps on fading and the circle becomes smaller; it might come to a stage where he would find himself lonely. Individual then becomes opposed to universal.

The hall-mark of this march from individual to universal is seen in two ways: firstly, the individual has fewer desires and secondly he is always lit up with bliss and satisfaction. This would increase as he moves on his journey.

When the individual experiences the realm of universal within himself or merges individual in universal the union allows all the forces of the universe to work through the individual. His troubles and tribulations disappear; he is

fortified with finer energies of the universe to keep on marching to fulfil the glorious aspects of the universal.

If one could get the message that the individual is just a reflection of the universe and the universe is wholly within the individual then one would find unity in this creation at every stage. The opposition, confrontations or agitations would all disappear. With the dawn of such knowledge, the forces of the Absolute do come to help, not only to show the unity within oneself but to bring about unity everywhere else.

End of quotations.

Here Sri Sântānanda Sarasvati has hit on perhaps the most significant result of the experiments the realisation that ‘the individual is just a reflection of the universe and the universe is wholly within the individual’. It is one thing to read these words but quite another to see or directly apprehend what they are pointing to and that is what the experiments do—they change explanation into direct experience.

Other similar examples come to mind:

1. A. N. Whitehead. Thus in a sense, the experienced world is one complex factor in the composition of many factors constituting the essence of the soul. We can paraphrase, this shortly by saying that in one sense the world is in the soul.

But there is an antithetical doctrine balancing this primary truth. Namely, our experience of the world involves the exhibition of the soul itself as one of the components within the world. Thus there is a dual aspect to the relationship of an occasion of experience as one relatum and the experienced world as another relatum. The world is included within the occasion in one sense, and the occasion is included in the world in another sense. For example, I am in the room, and the room is an item in my present experience. But my present experience is what I now am.

A. N. Whitehead – *Modes of Thought*

2. He who sees that the Lord of all is ever the same in all that is, immortal in the field of mortality – he sees the truth. And when a man sees that the God in himself is the same God in all that is, he hurts not himself by hurting others: then he goes indeed to the highest Path. He who sees that all work, everywhere, is only the work of nature; and that the Spirit watches this work – he sees the truth.

Bhagavad Gita 13 27-29

On reading Dave's handout I realised he already had the answer under his belt and, as it happened, in the document in his bag, and that he was just checking whether I was going to argue with Sântānanda. How could I?

Alan Mann

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Letters to Carl – July 6, 2004 by George Schloss

This is the eighteenth of the Schloss letters I am serializing in the NOWletter. There has been a gap of some months since the previous letter in the series. All the letters are archived at the link below where individual letters or the complete volumes can be downloaded as PDF files.. Hardcopies of the books from LULU.

<http://www.capacitie.org/schloss/articles.htm>

Letter 18 – July 6, 2004 Vertical grace masquerading as space, horizontal providence as time: the one, representing 1st Person Science and spelling out fulfillment and freedom, the infinite potential necessarily operative in everything that is; the other, 1st Person History, the manifest completion of the world we make as measured against the experiments or, if you prefer an equally immediate and accurate gauge, against the upright human body, there where the cross is inscribed—some would say written in blood—in the perfect conjunction of space and time. That ought to hold us for a while while we round up the usual suspects. Though I've already touched on a few of them and

actually named names, in all fairness we really ought to begin with your or my or our “l’homme moyen sensuel,” to use Baudelaire’s convenient phrase. Because, despite protestations that when the saints go marching in—even before—I want to be of their number, like virtually all of us I can give you no guarantee as to how I’ll behave when the chips are down. And since they always are, we can get right to the serious business of a possible alternative to this multitude of sins, a few of which I’ve already referred to, and a fewer of which, as I’ve also indicated, others have even acted on. I mentioned Voegelin, for instance, a perfect proponent of the loving skepticism first suggested by his master, Plato. And certainly he adopted an honorable and more than legitimate posture that, absent Zen and later the experiments, I might have taken for my own and, as a matter of fact, did for years. Which, when we get down to the nitty-gritty, is, I suppose, a little like saying “If I’d had the ham I’d have had some ham and eggs if I’d had the eggs.” What can one possibly say that hasn’t been said about a towering figure like Plato or even a lesser one like Voegelin without seeming to appear both arrogant and ignorant and combative in the bargain? Unless, of course, the appeal is made to principle rather than personality. In which case we can say anything we like as long as it jibes with the truth. And the truth is, when weighed in the balance, when (if you’ll forgive the pun) the scales are removed from our eyes by the experiments, they’re both found wanting to some degree. As is everyone else who has come before and I do mean everyone—saints, saviors, founders, avatars.

Because make no mistake about it, short of the experiments—Godspeak rendered in kind—the very fact we’re forced to discuss these matters in language together with all that that entails of duality is to measure in degrees, however Mantalk stands up as doubtless the best in class when set alongside the meows and moo’s and woofs and tweets and bleats and oinks and neighs of this world. And the same goes for Nishitani, beautifully on target when it comes to Alpha in all its silence if not its absolute certainty—that’s reserved for Omega—and even more so for Altizer, in a way the most interesting of the lot, who, though still stuck in speech and belief, nevertheless “knows”, as he puts it, or at least “has faith” that in the end, in the new dispensation and hope, the transcendence of transcendence will be superseded by the immanence of that immanence which

is beyond hope and faith though never beyond the charity that constitutes it. And so it's come to pass even though, like John the Baptist crying in the wilderness, absent the imprimatur of the experiments he's unaware of it. Most instructive of all, of course, when we come to talk about these things, is the presence or, as we might equally and even more justifiably claim, the absence of Douglas, his 1st Person impersonality so to speak. To suggest, for instance, that there are no observable facts of history or anything else which can't be interpreted, and properly interpreted, in light of the experiments is no longer a question of his opinion or even mine or yours for that matter, but a matter, the provable and observable matter of FACT for all to see. It's what, among other things, not only distinguishes him but the experiments from everything and everyone that's come before. Can it be an accident, for instance, that it took the total collapse of received, traditional doctrine for the first time in history to give Providence, relieved of the accumulated overlay and detritus of millennia, its first opportunity ever to peep up and reveal itSelf as unquestionably the true center, source and end of all that is, the very existence of these simple home-and-hand-made instruments at once the testimony to and proof of it? Not what this one said or that one. Not even what this one did or that one. But simply that, having hit bottom if only by de-fault (and what greater fault than de-fault?), no-thing else would do.

Not surprisingly since he's so very close, in fact, except for Douglas, far closer than anyone else I've been able to discover as regards what we might call the historical dimension of Headlessness, Altizer, is on to this. At least in one of his more recent essays he argues for the prospect of an anonymity no longer confined to the name-less-ness of Alpha, but open, as we might say, to some once and future name-free-ness at Omega. Well, to paraphrase Peanuts, now that we've seen the future and it is us why shouldn't the not-yet already here reveal itSelf as it always has, is and will be world without end if not in the person, the 1st Person of the experiments?

George

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Byron Bay Retreat with Colin Drake

Dear Fellow Explorers, As you may know I was offered the chance to host a retreat in Greece next year which I had accepted. I have now changed the venue to Australia for the following reasons. I recently had to fly to the UK for a funeral, so do not need to go to Europe next year as I caught up with all of my friends and relatives. It also made me realise that I would need to get to Greece 4-5 days early to overcome the jet lag before the retreat started. So I have decided to offer it next April 21-27 near Byron Bay, which is close to where I live and is where I am most well-known. This is because the only 'respondents' live in NSW and I think it is going to be too difficult to get people to go to Greece with the present state of uncertainty. Also I do not like the format that is required, I would prefer to give a silent retreat (they're much more powerful) and offer yoga, yoga nidra and kirtan plus the main 'investigation' or 'self inquiry' components. The retreat will be based on my first book 'Beyond The Separate Self' with practices from later books included.

Byron Bay is also a major tourist centre with wonderful beaches, rainforest and many other attractions including the world famous 'Blues Festival' at Easter, the weekend before the retreat. As such it is just as attractive as the Grecian option, even more so as Australia is probably the most trouble free country on the globe (except perhaps New Zealand). Due to the standard of living the cost of running the retreat is much higher, but as no airfare is involved and I can get the catering (vegan with dairy optional extras) done relatively cheaply I am able to offer it at almost the same price ... \$700 (about 470 Euro or \$540US) and two scholarships at \$350 (about 235 Euro or \$270US) ... if I get more than eight I can also offer an extra scholarship for each additional two participants . This is all due to the generosity of an anonymous sponsor and I hope that we can attract a good number to benefit. If you are interested please let me know, registration details later.

Contact Colin at: colinj108@gmail.com

Royal Shakespeare Company

I recently had dealings with the RSC ticket office through their website. I didn't receive any confirmation so I sent them an email and received an automatic response which read:

*Thank you for your email! We aim to respond
to all enquiries within 3 weeks.*

That seemed just a bit too relaxed for comfort, since I needed to have confirmation concerning tickets I had paid for so I rang and sorted it out on the phone. I felt I had to find the inspiration for their cool demeanour and came upon this:

“Wisely and slow; they stumble that run fast.”

– William Shakespeare, Romeo and Juliet

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